User:Visarga/Kashmir Shaivism

- General Notes

- **lots of general context, fundamental principles** (300 pages book)[1]
- references to the seven karaṇas[2]
- the 36 tattvas - in somewhat detail[3]
- the 12 kālīs[4]
- the 3 malas[5]
- the 3+1 upayas, in detail
  - anavopaya: guru; postures; pranayama; mantra; meditation[6]
  - shaktopaya: appeasement; laya; nirvikalpa; bhavana; kundalini[7], mystical realization (samavesa); compenetration with Shiva[8]
  - shambavopaya: tivra saktipat; cidananda; [9]
- Karaṇa - the seven methods related to the physical body (deha) on Āṇavopāya[10]

Krama

- Krama means spiritual progression[11]; progressive refinement of the mental processes(vikalpa)[12] succession is at the core of the supreme Consciousness[13]
- Even if it is an integral part of Kashmir Shaivism, the Krama system is an independent system both philosophically and historically.[14]
- Krama is significant as a synthesis of Tantra and Śākta traditions based on the monistic Śaiva system.[15]
- a Tantric oriented Śakti-oriented system[16], of a more mystical flavor[17], being closer to Spanda as a Śakti oriented school and with Kula as a Tantric school than with Pratyabhijñā.[18]
- it is a monistic-dualistic (bhedābhedopāya) discipline in the stages precursory to spiritual realization[19]; in the Kashmir Shaivism there is a place for dualistic aspects, as precursory stages on the spiritual path; thus, such approaches are not discarded off-hand
- in practice it employs the dualistic-cum-nondualistic methods, yet in theory it remains nondualistic[20]
- spiritual progression is a synthesis of enjoyment(bhoga) and illumination(mokṣa)
- Krama has a positive epistemic bias[21]

Jayaratha

- a passage on Jayaratha - Tantric Studies in Memory of Hélène Burnner, Alexis Sanderson, page 377
- a chapter on Jayaratha - The Kula Ritual, As Elaborated in Chapter 29 of the Tantrāloka, Abhinavagupta, John R. Dupuche, page 29

ANUTTARA

The concept of *anuttara* (none-higher, the Ultimate) has profound richness of meaning. Being above the mental speculations it eludes any possibility of definition; we can only enumerate some of its facets.

Anuttara is the phoneme *A* from the matrix of energies (*mātṛkā*), supreme subject, uncreated light, pure I-ness that is devoid of This-ness. It can't be perceived externally as its nature is that of consciousness. The only way to know *Anuttara* is to recognize it as one's own Heart (*aham*). Time and space are its mere creations, thus it is all-pervasive and eternal. It can be described as a supreme void, or as supreme fullness and it acts as the substrate-support of creation - the abode of everything. Other names are: *Śiva*, *Śakti* (as *Śakti* is identical to *Śiva*), Spanda (atemporal vibration of consciousness), power of the Heart (*aham*), perfect freedom (*svātantrya*), self-shining - self-referential

consciousness. *Anuttara* is beyond the need for a gradual spiritual evolution, beyond the need to raise Kuṇḍalinī center by center, where there is no necessity for liberation, where can be no activity of dual contemplation and beyond various classifications that are specific to the dual world. *Anuttara* is different from the notion of Transcendence because, even tough it is above all, it does not imply a state of separation from the universe.[22] [23]

AHAM

Aham is a fundamental concept in Kashmir Shaivism defined as the heart (hṛdayam) [24], transcendent Self, supreme I awareness [25] or infinite consciousness [26]. *Aham* , as a Sanskrit word means "I". The space of *Aham* is where *Kechari Mudra* (free movement in the space of the heart) is realised. Kechari Mudra is considered the supreme state of spiritual evolution.

Another definition of *Aham* is that of primordial mantra [27], transcendental matra [28], the so called heart-bīja (mantra of the heart) - force and power of consciousness [29]. As the supreme mantra, *Aham* is closely related to *matravīrya* (the potency of mantra) [30]. Thus the realization of *Aham* confers power over any mantra [31].

Aham is identical to *mātṛkā* (the wheel of phonematic energies), essential nature of all categoris from earth to Sadāśiva [32]. *Aham* is the final resting place, dwelling place, abode of all beings, receptacle of the world [33][34].

In *Aham* the supreme (para) aspect of Śakti is realized. *Aham* is the Śakti of Śiva, or in other words, the expansion of Śiva[35]. Another way of describing *Aham* is that of union of Śiva and Śakti [36], the visarga (emittive) aspect of anuttara (the Supreme) [37].

Aham is formed of A+HA+M, a triad of Śhiva (A), Śakti (HA) and bindu (M). M is the final point, union of Śiva and Śakti, where they dissolve into Paramaśiva. The triangle of A+HA+M is the essence of the Trika system [38]. A+HA+M form the sṛṣṭi bīja (seed of emission), mantra that is identical to the energy of expansion and creation [39].

On the other hand, *MAHA*, mirror image of *AHAM* [40], is formed of MA+HA+A, and represents the saṃhara bīja (seed of resorption) - the mantra that is identical to the process of spiritual evolution [41], or in other words resorption of the manifestation back into the absolute. In *MAHA*, Śakti (HA) enters bindu (M) (the limited being) and reunites it with the Supreme (A) [42].

Thus:

- A = Śiva [43]
- HA = Śakti, Kuṇḍalinī [44]
- M = nara, bindu [45]

or:

- A = abedha (non-differentiation)
- HA = bheda (differentiation)
- M = bhedābheda (differentiation cum non-differentiation) [46]

KAULA

CONT - Parā-trīśikā Vivaraṇa, Jaideva Singh, page 61

DEF - Kaula is Sambhavopaya - the basic meaning is "group" (THS 59) - the unifying factor being [S']iva, substrate of reality - more faithful translation "embodied cosmos" (THS 59) (THS 61) - Kula means also spiritual family which practices the "bodily" methods (THS 61) - manifest reality is Kula while the unifying factor is Akula ([S']iva) (THS 59) - Kula : the whole manifestation, a world, a family, an individual person (THS 59); body, senses, worlds; - Kula means solidification, objectivity (exterior world, body and mind - which are all objects of the Self), kindred parts of the whole which is a concretization of Consciousness[47] - Kula is the totality of manifestation, in gross, subtle and supreme form [48] - In a Kula, each part contains the other parts (THS 59) - in a Kula there is autonomy, self sufficiency (THS 59) - Kula is a contraction (sa[m.]koca) of totality (THS 59) - Kaulik[ii] [S']akti - power of the

embodied cosmos - is both Ku[n.][d.]alin[ii] and a cosmic force (THS 60); the source of the manifestation[49] - Kaulika-siddhi is described from two points of view: the extrovertive aspect is that of instrument of perception; the whole body-mind complex is Kula, an instrument that allows the experiences of the senses and mind[50] - the introvertive aspect of Kaulika-siddhi is that of pure I-consciousness, substrate of all the objective and subjective life - Kaula is an esoteric system based on complex tantric symbolism, obscure to ratioal analysis, but rather suited for direct practical experience. In order to grasp it,one needs to be initiated, a process which implies a mystic transfer of energy (descent of the [s']akti) that will open the disciple's heart and reveal the truth (THS 14) The core of mystical practices is considered to be an inner teaching (THS 201) that form the basis and origin of the sophisticated philosophical systems of [Kashmir Shaivism] even if they might seem more primitive at first glance. - The fundament of Kaula is the Heart, place of union of the divine aspects of [S']iva and [S']akti, full of emmisional power (visarga), vibration, quivering and throbbing (spanda), splendorous illumination (prakasa) and wonderment. The world and the body are manifestations of Kaula, luminous projections of the Heart (Aham), always anew. - Kula = consciousness, Akula = light (Prakā[s']a), transcendence, unequalled (anuttara), absolute Consciousness (parasamvit)[51][52] - Kuliki = energy of Akula, self awareness (vimar[s']a), Ku[n.][d.]alin[ii], wish to emit, blissful state of union of [S']iva with [S']akti, absolute energy[53], where both Akula and Kula are reflected in ānanda[54] - in the Kaula sexual ritual, Kula is the state beyond the external flow (udita) and the internal flow ([s']ānta), source of both expansion and contraction, activity and repause - the so called [s']āntodita[55] - the role of the sexual Kaula ritual is to unite the couple yogini (initiated woman) and siddha (initiated man) and induce one in the other a state of permanent awakening [56] - by Love, one should understand the achievement of Kula[57] - the expansion of manifestation, consisting 36 tattvas, is due to Kula ([S']akti)

KAULIKI - even tough it resides in the immanence (kula), it is itself transcendent (akula) - abides both in transcendence (akula) and immanence (kula), is [S']iva kaula[58] - Kula is [S']akti and Akula is [S']iva, Akula contains Kula as "A" contains all the other phonemes[59] - Kaula is [S']iva, also Akula is [S']iva [60]

PRACTICES - the Kaula ritual is accomplished in thought, word or action, in wordly activities, in relation to a woman, in couple, in the body, breath and thought[61] - the group practice is restricted to its members (THS 61) - include tantric sexual practices (THS 62) The group is formed of the guru, having the role of spiritual father, the guru's wife, who plays the role of mother, and the devotees - spiritual sons (THS 62) - The guru is considered to form a single Self (Atman) with his disciples. This is the root of the guru-disciple relationship; the guru leads the disciples towards the discovery of their own Atman with his own consciousness, exalted into the supreme state of Atman. (THS 62) - Kaula functions as a form of guru yoga, where the disciple's only practice is to surrender himself to his guru, accepting the spiritual impulse bestowed on him by his master. Like fire kindled from a candle to another candle, the revelation of the self is passed from master to disciple directly, not trough words or exterior practices, but intermediated by the direct transfer of [s']akti [62] - in Kashmiri Shaivism is considered that, when a group of people gather together in order to experience art or to perform spiritual practices, if they are all open, they are linked by a greater enjoyment and bliss than that of each individual when alone. (THS 61) Thus when a compatible spiritual group is created, it can accelerate the spiritual evolution of its members compared with individual practice. Such group practices involve music, dance, meditation and rituals, including tantric sexual rituals. The ultimate purpose of the group practices is the expansion of consciousness. (THS 62)

- Kaula puts accent on the body in the spiritual practice (THS 59), as a vessel of the Supreme - a bodily enlightenment where through the power of mantras, one comes to recognize the divinities within the body (THS 60) There is a definite phoneme mysticism in Kaula. Vowels and consonants represent the various aspects of the universe, and their interrelations are described in the complex Sanskrit grammatical system and symbolism of their graphical representation. Ultimately they are used as concepts, symbols and mantras in meditation and other spiritual practices (nyasa). (THS 62)

- in Kaula the body is not considered an obstacle, not is it tortured in ascetic practices (THS 60) - Kaula puts extreme emphasis on experiential replication (THS 57) (THS 4) - Kaula's basic method is the experience of the freedom of

consciousness (THS 60) in the heart - in the first phase, the limitation of consciousness is removed and it enters nirvikalpa, then in the second phase consciousness manifests as a free force, entering the senses, and producing extroverted samadhi, and in the final phase, the body is divinized and immortalized (THS 60) - the effortless method - [S']āmbhavopāya - direct and immediate entry in nirvikalpa (THS 58) - in Kaula, the transformation of the consciousness and body is similar to Nātha Siddha; first the consciousness itself is liberated "by absorption into the Heart"; then, in a descending process, the body is alchemically transformed, including the senses and the mind; in the third phase even the exterior reality is assimilated into the ever expanding Heart, rendering the whole universe as the body of the enlightened yogi; there is no more difference between interior and exterior, everything being one single reality of conscious light and bliss (THS 60) - the mantric method - in specially a the practice associated to the group of vowels (THS 62) - of which two stand as having the most powerful connotations - anuttara (A) and visarga (H) (THS 63) - Kaula does not put emphasis on philosophy but on the practical methods of attaining enlightenment (THS 14) - kaulikī śakti - the power of the Embodied Cosmos is both an energy of the body (kuṇḍalinī) and a cosmic energy (THS 60)

TEXTS - while the more philosophical doctrines of Kashmir Shaivism form the "outer teachings", Kaula represents the "inner teachings", esoterical aspects aimed at the attainment of enlightenment (THS 201) - Rudra Yāmala Tantra, Kulār[n.]ava Tantra, Svaccanda Tantra, Netra Tantra, Tantrarāja Tantra (THS 58), the 3rd chapter of Tantraloka

- Paratrisika-Laguvritti - a Kaula text, 36 stanzas, on the topic of Matrika and Parabija, pag. 204, The Triadic Heart of Shiva, Paul Muller-Ortega
- Kaula literature, pag. 57, The Triadic Heart of Shiva, Paul Muller-Ortega
- The three forms of Kaula (corporal, group practice, phonematic mysticism), pag.58, 61 , The Triadic Heart of Shiva, Paul Muller-Ortega
- Deha (the body), pag. 59..60, The Triadic Heart of Shiva, Paul Muller-Ortega
- Kula - holographic unity (bimba pratibimba), pag. 63, The Triadic Heart of Shiva, Paul Muller-Ortega
- Cosmic Kaula, Human Kaula, pag. 100, 109-110, The Triadic Heart of Shiva, Paul Muller-Ortega
- Lingam, pag. 111, The Triadic Heart of Shiva, Paul Muller-Ortega
- Yoni, pag. 113, The Triadic Heart of Shiva, Paul Muller-Ortega
- The various meanings of Kaula, pag. 31-37, 49, Para-trisika Vivarana, Jaideva Singh
- Kaulika Siddhi, pag. 49, Para-trisika Vivarana, Jaideva Singh

KECHARI

- definitie - The Triadic Heart of Shiva, Paul Muller-Ortega, p 206

PRAKASA-VIMARSA

- THS 151 - doua forme de prakasa
- God is self referencing consciousness (Cit), not just a conscious withness (as in Advaita), pag. 25, The Triadic Heart of Shiva, Paul Muller-Ortega
- Siva as Uncreated Light and Self Awareness - Prakasa-Vimarsa, pag. 95, The Triadic Heart of Shiva, Paul Muller-Ortega
- consciousness is not just a static witness but a self-reflecting awareness
- The Absolute is uncreated light Prakāśa and self awareness Vimarśa; Prakāśa is the substrate of reality and Vimarśa that of subjectivity and knowledge; the Absolute, while not relying on anything external, is both self revealing light (prakāśa) and self reflecting awareness (vimarśa)
- Self reflection is the dynamic aspect of the Absolute. Also known as ānanda (supreme bliss), because to know his own nature is to experience the ultimate ecstasy. From the dynamic nature of ānanda, appears māyā (illusion), the instrument for creating the dual world.

- the universe as a projection (visarga) of Paramaśiva; the absolute is the material cause and the intention of the universe

SPANDA

- 1: what is spanda?, Spanda-Kārikās, The Divine Creative Pulsation, Jaideva Singh, page XVI
- 2: Spanda, pag. 119, The Triadic Heart of Shiva, Paul Muller-Ortega
- Bhairava Mudra, pag. 123, The Triadic Heart of Shiva, Paul Muller-Ortega
- Kechari, pag. 142, The Triadic Heart of Shiva, Paul Muller-Ortega
- The ocean-wave analogy of Siva-Sakti, pag. 146, The Triadic Heart of Shiva, Paul Muller-Ortega
- The four energies Kechari, Gochari, Dikcari, Bhucari, pag. 38-39, 42, Para-trisika Vivarana, Jaideva Singh

The Spanda system, introduced by Vasugupta (c. 800 AD), is best described as vibration or movement of consciousness. Abhinavagupta uses the expression "some sort of movement" to imply a different type from the physical; it is rather a vibration or sound inside the Divine, a throb{1:XVI}. The essence of this vibration is the ecstatic self-recurrent consciousness.

The central tenet of this system is that everything is Spanda, both the objective exterior reality and the subjective world.{1:XVII}{2:118} Nothing exists without movement[63], but the ultimate movement takes place not in space or time, but inside the Supreme Consciousness(cit). So, it is a cycle of internalization and externalization of consciousness itself{2:120}, relating to the most elevated plane in creation (Śiva- Śakti tattva){1:XVII}.

Some of the important connotations of the Spanda concept are : self recurrent consciousness - vimarśa{2:119}, unimpeded will of the Supreme Consciousness (cit) - svātantrya, supreme creative energy - visarga, heart of the divine{1:XVIII} - hṛdaya or ocean of light-consciousness{2:146}.

The most important texts of the system are Śiva Sutras, **Spanda Karika** and *Vijñāna Bhairava Tantra*[64].

VISARGA

- as an aspect of the Heart, (THS 200)
- Kundalini, Energy of the depths, p21
- needs research

VIRILITY

- notions of V[ii]ra, Ojas, Yogin[ii], D[uu]t[ii]
- Kundalini, Energy of the depths, p161

ANANDA

- The five forms of ecstasy (nijananda, nirananda, ...), pag. 199, The Triadic Heart of Shiva, Paul Muller-Ortega

ABHASA VADA

- The doctrine of the flashes of consciousness, abhasa vada, is of Buddhist influence, pag. 25, The Triadic Heart of Shiva, Paul Muller-Ortega

BIMBA-PRATIBIMBA (*)

- In K.S. tantra is completely internalised; the correspondence macrocosm-microcosm; on yantra and mantra, pag. 7, The Trika Saivism of Kashmir, Moti Lal Pandit
- Bimba-Pratibimba, pag. 134, Para-trisika Vivarana, Jaideva Singh

PRATYABHIJNA

- Sristi, Stithi, Samhara, Vilaya, Anugraha, pag. 9bot, Para-trisika Vivarana, Jaideva Singh
- Aspects of manifestation - udyoga, avabhasa, carvana, vilopana, pag. 197, Para-trisika Vivarana, Jaideva Singh

THE 36 TATTVAS (in development)

- The 36 tattvas, pag. 25, The Triadic Heart of Shiva, Paul Muller-Ortega
- The 36 tattvas, pag. XVIII - XXVI, The Trika Saivism of Kashmir, Moti Lal Pandit
- The four Anda, pag. 103, Para-trisika Vivarana, Jaideva Singh
- On Tattvas, Prithivi, pag. 113-116, Para-trisika Vivarana, Jaideva Singh
- the Absolute not just transcendent, but also immanent (engaged in the world)
- there is no gap between the God and the world
- God is not remote but involved in the Universe
- Creation is not ex-nihilo. Rather the world is created by a process of Śiva emptying himself of his real nature, assuming objectivity and duality. The opposite process, that of dissolution, is just an act of remembering the real nature.

SAMBHAVOPAYA

- Siva as hiatus, void; Siva's five faces, Siva's 8 avatars, pag. 29-31, The Triadic Heart of Shiva, Paul Muller-Ortega
- Samputikarana (superimposing the two halves of the sphere, reforming the unity), pag. 31, The Triadic Heart of Shiva, Paul Muller-Ortega
- The median void - madya, pag. 91, The Triadic Heart of Shiva, Paul Muller-Ortega
- Sambhavopaya - the path of Siva, pag. 99, The Triadic Heart of Shiva, Paul Muller-Ortega

MAYA

- K.S.: the world is real, the only illusion is in the perception of duality, pag. 4, The Trika Saivism of Kashmir, Moti Lal Pandit
- The triad of maya, vidya and sakti, pag. 16, The Trika Saivism of Kashmir, Moti Lal Pandit
- the nature of the world is not illusory but real

SIVA's GRACE

- Divine Liberating Grace, pag. 165, The Triadic Heart of Shiva, Paul Muller-Ortega
- Guru Upaya, pag. 165, The Triadic Heart of Shiva, Paul Muller-Ortega
- Sambandha - the guru-disciple relationship (6 types), pag. 16, 65, Para-trisika Vivarana, Jaideva Singh
- The triad of satta (existence), Sambandha (relation), Arthakriya (purpose), pag. 80, Para-trisika Vivarana, Jaideva Singh
- Bhakti, pag. 256-257, Para-trisika Vivarana, Jaideva Singh

SIVA's identity with JIVA

- The concept of identity of Siva with Nara, pag. 12, The Trika Saivism of Kashmir, Moti Lal Pandit
- The Siva-Sakti-Nara diagram, Iccha-Jnana-Kriya, pag. 59, Para-trisika Vivarana, Jaideva Singh
- Śiva is identical to Jiva - it is Śiva that, forgetting his nature becomes the limited being and the world itself, creating duality between subject and object; even so, Śiva remains undivided

MUDRA

- Mudra, pag. 190, The Triadic Heart of Shiva, Paul Muller-Ortega

MANTRA and MATRIKA

- The concepts of phonematic energy, matrika - come from Siddha Saivism, pag. 26, The Triadic Heart of Shiva, Paul Muller-Ortega
- The object of adoration is one's own consciousness; mantra identified with the mind, pag. 7mid, The Trika Saivism of Kashmir, Moti Lal Pandit
- The triad of pasyati, madhyama, vaikhari, pag. 17, The Trika Saivism of Kashmir, Moti Lal Pandit
- Pasyanti, Madhiyama and Vaikhari, pag. 8-9, Para-trisika Vivarana, Jaideva Singh
- The 5x5 Matrika Table for the first 25 phonemes, pag. 89, 98, Para-trisika Vivarana, Jaideva Singh
- The phonematic emanation, pag. 131, Para-trisika Vivarana, Jaideva Singh
- Creation as Evolution, pag. 134, Para-trisika Vivarana, Jaideva Singh
- Visarga, pag. 124-141, The Triadic Heart of Shiva, Paul Muller-Ortega

MALA

- The 3 Malas, pag. 17, The Trika Saivism of Kashmir, Moti Lal Pandit
- Mala, pag. 96, Para-trisika Vivarana, Jaideva Singh

TRIKA TRIADS (OK)

- Enumeration of triads (Trika), pag. 13,14,16, The Trika Saivism of Kashmir, Moti Lal Pandit

PRAMATRI

- The triad of pramatri, pramana, prameya, pag. 30, Para-trisika Vivarana, Jaideva Singh
- The four subjects - cit pramata, citta pramata, prana pramata and deha pramata, pag. 77, Para-trisika Vivarana, Jaideva Singh
- The two overlapping triangles of Siva trikona and Sakti trikona, (pramata, prameya, pramana), pag. 185, Para-trisika Vivarana, Jaideva Singh
- The quantum of Fire, Sun and Moon of, pag. 198, Para-trisika Vivarana, Jaideva Singh

YOGA

- The force centers (chakras) in K.S., pag. 266, Para-trisika Vivarana, Jaideva Singh
- The six branches of yoga is K.S., pag. 201, Para-trisika Vivarana, Jaideva Singh
- Esoteric Nyasa (5 zones), pag. 251, Para-trisika Vivarana, Jaideva Singh

HISTORY

- Abhinavagupta=abhinava (always nw) + gupta (hidden), pag. 90, The Triadic Heart of Shiva, Paul Muller-Ortega
- Abhinavagupta and Sambhunatha, pag. 3-4, The Triadic Heart of Shiva, Paul Muller-Ortega
- Abhinavagupta's studies (Kaula, Krama, Mata, Trika), pag. 17, The Triadic Heart of Shiva, Paul Muller-Ortega
- Impreciseness of the name "Kashmir Shaivism", pag. 17,18 , The Triadic Heart of Shiva, Paul Muller-Ortega
- Kashmir Shaivism in relation to Vedanta, Patanjali's Yoga, Buddhism , pag. 25, The Triadic Heart of Shiva, Paul Muller-Ortega
- The first Agamas, pag. 57, The Triadic Heart of Shiva, Paul Muller-Ortega
- The Trika Literature - agama, spanda, pratyabhijna, pag. 397, The Philosophy of Saivism, vol 2, edited by Subodh Kapoor
- Definitions of Trika as trika-sasana, rahasya-sampradaya, pag. IX, pag. 1, 6m, The Trika Saivism of Kashmir, Moti Lal Pandit
- Trika Literature - agama, spanda, pratyabhijna, pag. IX, The Trika Saivism of Kashmir, Moti Lal Pandit
- Definition of Kashmir Shaivism as absolutistic theism, divine person, pag. XII, XIII, 12, The Trika Saivism of Kashmir, Moti Lal Pandit
- K.S.'s attitude of assimilation (non rejection) of other spiritual schools, pag. 2, 12m, The Trika Saivism of Kashmir, Moti Lal Pandit
- the pre-history of K.S., pag. 9, The Trika Saivism of Kashmir, Moti Lal Pandit
- The name "Kashmir Shaivism" was created by J.C.Chatterjee, pag. 18top, The Trika Saivism of Kashmir, Moti Lal Pandit
- Agama as Divine Word, incarnation of the Divine in the form of word, a lower form of Vimarsa, pag. 18mid, The Trika Saivism of Kashmir, Moti Lal Pandit
- Trayambaka - the ancestor of Vasugupta, Somanadna, etc by 400 years (19 generations), pag. 19, The Trika Saivism of Kashmir, Moti Lal Pandit
- Trika is defined as an absolutistic theism
- Vedānta is a form of idealistic monism
- esoteric, philosophical and theological tradition
- The evolution of the concept of Siva (Vedic, Puranic, Pashupata, Agama), pag. 26-27, The Triadic Heart of Shiva, Paul Muller-Ortega

LITERATURE

Āgamic

- created from the supernatural realm, free from deficiencies of worldly literature
- include Mālinivījaya, Svaccanda, Vijñānabhairava, Mṛgendra, Netra Tāntra
- Śivasūtra, associated with Vasugupta, considered to be a revelation from Śiva, has gained an āgamic status. Śivasūtra is a synthesis of the previous āgamas, an integration of the various concepts

Spanda

- Spandakārikā of Bhaṭṭa Kallaṭa takes a more philosophic approach; it interprets reality as being the nature of Spanda (a subtle vibration of consciousness). Spandakārikā has generated a new school of thought, called Spanda

Pratyabhijñā

- the so called school of direct recognition of Śiva
- initiated by Somānanda's philosophical text Śivadṛṣṭi
- Utpaladeva's Īśvarapratyabhijñā gained the most importance in this system; Utpaladeva was Somānanda's disciple

CHARTS

- Siva-Sakti-Anu
- A graph of the initiatic succession, pag. 415, The Philosophy of Saivism, vol 2, edited by Subodh Kapoor

MORE

- Siva's Trident, pag. 116, The Triadic Heart of Shiva, Paul Muller-Ortega
- An from a[n.]u means to breathe - [65]
- The five energies - cit, ananda, iccha, jnana, kriya, pag. xvi, The Trika Saivism of Kashmir, Moti Lal Pandit
- The triad of para, para-apara and apara sakti, pag. 16, The Trika Saivism of Kashmir, Moti Lal Pandit
- The triad Para, Para-apara, Apara, pag. 75, 108-110, Para-trisika Vivarana, Jaideva Singh
- The ultimate principle is consciousness (cit or parāsaṃvit); at this level there is no duality between subject and object, no I-ness and This-ness
- Śiva is absolutely free, sovereign

LIFE AFFIRMING ATTITUDE

- sexuality as a tool on the spiritual path - (THS 54)
- Vijnana Bhairava Tantra - multiple aspects of life included
- Spanda Karika - integral yoga, meditation on Spanda in everyday life
- Stavacintamani - even the negative emotions can bring the devotee closer to Siva
- The body is divine, all actions, the world - everything is divine

HISTORIC COMPARISON

- a parallel between Kashmir Shaivism and modern studies on consciousness

Forms of meditative practice

- *Bhavana* - that which causes to be - projective visualization, repetitive contemplation
- *Samaraṇa* - recollection, return to the heart, integration of the object into the supreme subject, sacralization, spontaneous worship
- *Dhyāna* - meditation, attentiveness taking place at an undivided level
- *Tarpaṇa* - satiation, conventionally it means ritual offerings for the gods and ancestors, but in *Trika* it has the sense of gradual re-absorption of the lower categories into the superior ones; the outer and inner realities are made identical so that there is harmony at all levels[66]

Five levels of consciousness

- level of consciousness - effect - place in body - place of the energy
- page 160 (down)

[1] The Trika Śaivism of Kashmir; Moti Lal Pandit
[2] Introduction to the Tantrāloka; Navijan Rastogi, page 141
[3] Triadic Mysticism; Paul E. Murphy, page 18-24
[4] Triadic Mysticism; Paul E. Murphy, page 25
[5] Triadic Mysticism; Paul E. Murphy, page 25
[6] Triadic Mysticism; Paul E. Murphy, page 32-
[7] Triadic Mysticism; Paul E. Murphy, page 42-
[8] Triadic Mysticism; Paul E. Murphy, page 50-
[9] Triadic Mysticism; Paul E. Murphy, page 68-
[10] Śiva Sūtras, The Yoga of Supreme Identity, Jaideva Singh, page LVI
[11] The Krama Tantricism of Kashmir, Navijan Rastogi, page 6
[12] The Krama Tantricism of Kashmir, Navijan Rastogi, page 7
[13] The Krama Tantricism of Kashmir, Navijan Rastogi, page 12
[14] The Krama Tantricism of Kashmir, Navijan Rastogi, page 2,3
[15] The Krama Tantricism of Kashmir, Navijan Rastogi, page x
[16] The Krama Tantricism of Kashmir, Navijan Rastogi, page 3
[17] The Krama Tantricism of Kashmir, Navijan Rastogi, page 5
[18] The Krama Tantricism of Kashmir, Navijan Rastogi, page 4,5
[19] The Krama Tantricism of Kashmir, Navijan Rastogi, page 5
[20] The Krama Tantricism of Kashmir, Navijan Rastogi, page 5
[21] The Krama Tantricism of Kashmir, Navijan Rastogi, page 7
[22] The Triadic Heart of Shiva, Paul Muller-Ortega, pag. 88
[23] Para-trisika Vivarana, Jaideva Singh, pag. 20-27
[24] Para-trisika Vivarana, Jaideva Singh, page 78
[25] Para-trisika Vivarana, Jaideva Singh, page 131
[26] The Triadic Heart of Shiva, Paul Muller-Ortega, page 145
[27] Kuṇḍalinī, the energy of the depths, page 214
[28] Para-trisika Vivarana, Jaideva Singh, page 180
[29] The Triadic Heart of Shiva, Paul Muller-Ortega, page 163
[30] The Triadic Heart of Shiva, Paul Muller-Ortega, page 160
[31] Para-trisika Vivarana, Jaideva Singh, page 195
[32] Para-trisika Vivarana, Jaideva Singh, page 194
[33] Para-trisika Vivarana, Jaideva Singh, page 78
[34] The Triadic Heart of Shiva, Paul Muller-Ortega, page 179
[35] Para-trisika Vivarana, Jaideva Singh, page 127
[36] Para-trisika Vivarana, Jaideva Singh, page 194
[37] Para-trisika Vivarana, Jaideva Singh, page 195
[38] Kuṇḍalinī, the energy of the depths, page 32
[39] Para-trisika Vivarana, Jaideva Singh, page 13
[40] The Triadic Heart of Shiva, Paul Muller-Ortega, page 159
[41] Para-trisika Vivarana, Jaideva Singh, page 13
[42] Para-trisika Vivarana, Jaideva Singh, page 182
[43] The Triadic Heart of Shiva, Paul Muller-Ortega, page 158
[44] Para-trisika Vivarana, Jaideva Singh, page 55
[45] Para-trisika Vivarana, Jaideva Singh, page 13
[46] Para-trisika Vivarana, Jaideva Singh, page 30
[47] Parā-trīśikā Vivaraṇa, Jaideva Singh, page 5, 31
[48] Parā-trīśikā Vivaraṇa, Jaideva Singh, page 34
[49] Parā-trīśikā Vivaraṇa, Jaideva Singh, page 61
[50] Parā-trīśikā Vivaraṇa, Jaideva Singh, page 49
[51] Kundalini, energy of the depths, Lilian Silburn, p. 18
[52] Vāc, The Concept of Word in Selected Hindu Tantras, p. 239, 244, 245
[53] Kundalini, energy of the depths, Lilian Silburn, p. 19
[54] Vāc, The Concept of Word in Selected Hindu Tantras, p. 278
[55] Kundalini, energy of the depths, Lilian Silburn, p. 187

[56] Kundalini, energy of the depths, Lilian Silburn, p. 160
[57] Parā-trīśikā Vivaraṇa, Jaideva Singh, page 45
[58] Parā-trīśikā Vivaraṇa, Jaideva Singh, page 62
[59] Parā-trīśikā Vivaraṇa, Jaideva Singh, page 171
[60] Parā-trīśikā Vivaraṇa, Jaideva Singh, page 62
[61] Kundalini, Energy of the depths, p177-178
[62] The Tibetan Yogas of Dream and Sleep, Tenzin Wangyal Rinpoche, p. 99
[63] Kashmir Shaivism, The Secret Supreme, Swami Lakshman Joo, page 136
[64] Kashmir Shaivism, The Secret Supreme, Swami Lakshman Joo, page 137
[65] page 24, Para-trisika Vivarana, Jaideva Singh
[66] Abhinavagupta: The Kula Ritual, as Elaborated in Chapter 29 of the Tantrāloka, Page 102,103

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